the addition to its man power. These alliances were aided by the 618
common language of the natives and immigrants and by the great 166
number of cultural features which they always had in common.
Lastly, the region was never densely inhabited and the rapid, if [241]
temporary, exhaustion of the soil through the native methods of
agriculture prevented the population from becoming too firmly fixed
in one place.

The Tanala always have been, and still are, a more or less acci- 619
dental agglomeration of groups of diverse origin who have entered
the territory at different times. Although all of them have numerous
cultural features in common and speak mutually intelligible dialects,
they cannot be said to resemble each other more closely than the
various units, individually, resemble certain of the units in neighbor-
ing tribes. In spite of this, the term Tanala seems to have more
than a geographical significance for the natives themselves. They
have a rather shadowy sense of unity, which is strongest in the case
of gentes living close together. This is reflected in the different
attitudes toward Tanala and foreign slaves and in the clear distinction
between gentes which are Tanala and those which are not. Any
informant can instantly place any gens which he has heard of as
being inside or outside the tribe. Moreover, within the tribe there
are certain large divisions, not necessarily political units, which are
universally recognized. Apparently membership in the tribe is
based mainly on length of residence in the territory. Any group
which has lived in the region more than three or four generations
is counted Tanala.

The Tanala themselves recognize two main divisions of the tribe, 631
the Tanala Menabe, who occupy the northern part of the territory,
and the Tanala Ikongo, who occupy the southern part. The Ikongo
take their name from Mount Ikongo, about 8 kilometers from
Fort Carnot. Sadaro Antoine says:

"Mount Ikongo was the refuge of all the inhabitants of the 722
[southern] forest region in time of war. The top was level and could
only be reached by one path, narrow and difficult. It was cultivated,
providing food during sieges. This mountain was never conquered by
the Imerina. The top was divided into two parts, Ananjamanga on
the northeast and Tsiajopepango or the south. On the southwest
corner of Ananjamanga, called Mitioka, there was a small, rocky hill
where the ancient inhabitants sacrificed an ox to their ancestors for
protection and victory before going to battle. This hill was shaped
like a cattle tick, *kongo*, and gave the name Ikongo to the mountain."